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LUDHIANA:—March 1st, 1907.

No. 9

FOREIGN TELEGRAMS.

London, Feb. 20.

The French cruiser *Jean Bart* is stranded on the Barbary coast and it is feared will become a wreck.

A Japanese squadron has been sighted off Honolulu.

A meeting of the Japanese in Honolulu wired President Roosevelt protesting against the prohibition of immigration which would permanently enslave them to Hawaiian capitalists.

A telegram from Honolulu states that official visits have been exchanged between the Japanese officers and the local authorities, the shipping is decorated with flags and 5,000 Japanese welcomed their compatriots.

London, Feb. 19.

Mr. Morley replying to Sir Henry Cotton said that China's opinion proposals were stated with substantial accuracy by the *Times* Peking correspondent on the 25th December and that the Government intends to act thereon as soon as the views of the Indian Government which are now on the way are received.

London, Feb. 20.

Demonstrations and meetings are general in the Transvaal on the eve of the elections.

General Botha addressed a gathering of eight thousand at Johannesburg and said it was the Boers' interest and wish to co-operate with the British because the prosperity of the country depended upon it.

London, Feb. 21.

Mr. McKenna introduces on Tuesday a Bill meeting the grievances of the Passive Resisters. It is understood the Bill legalises the Appeal Court's decision in the West Riding case reversed by the Lords.

The Great Eastern Railway steamer *Berlin* on a voyage from Harwich to the Hook of Holland has been wrecked and 141 persons were drowned, including ninety-one passengers.

A despatch from New Orleans states that the French cruiser *Kleber* has rammed and sank the steamer *Hugoma* and eight Japanese firemen were drowned.

Calcutta, Feb. 21.

Four generals challenge Kuropatkin owing to the allegation in the latter's book.

London, Feb. 23.

The King has opened the South African Exhibition and made a speech hoping for the prosperity and union of South Africa. He was touched by the joint gifts of Britons and Boers. All the Royalties in Great Britain and numerous prominent personages were present.

A band of Terrorists have attacked the post office at Warsaw and killed seven and wounded five people consisting of soldiers, clerks and customers. The assailants escaped in cabs waving red flags with £600 sterling.

London, Feb. 24.

Lord Curzon has been nominated to the Chancellorship of Oxford University.

London, Feb. 23.

A telegram from Trieste states that the Austrian Lloyd steamer *Imperatrix* from Trieste to Bombay with 120 crew and a number of passengers aboard has grounded on Cape Elathonisi in Crete in a gale and has sunk with loss of life.

Reuter's agent in Canea relates the stranding of the vessel and says that French and Italian warships have gone to the scene. No victims are reported. It is uncertain which story is correct.

London, Feb. 25.

There are now seventeen rescued from the *Imperatrix* and more are aboard.

The Austrian Lloyd steamer *Imperatrix* wrecked on the coast of Crete is regarded as a total loss.

The captain and all the officers and passengers except the Third Engineer and a majority of the crew have been brought to Canea.

Thirty-nine of the crew including eight lascars have been drowned.

Calcutta, Feb. 25.

It is expected that the Government will announce to-day their refusal to sanction the proposal for the construction of a Channel Tunnel.

A special telegram to the *Empire* says the prospects of a reduction in the tea duty are not hopeful.

London, Feb. 25.

Mr. Morley replying to Mr. Rues with reference to combining magisterial and executive functions in India said he was certain no alterations would be made in the existing system without full consideration by the Government of India.

Replying to Mr. Annan Bryce he said that the deficiency of rolling stock on Indian railways was receiving consideration from which he anticipated effective results.

The *New York Times* states that Japan has purchased fifty thousand tons of steel cars for immediate shipment for the Manchurian railways.

London, Feb. 26.

Mr. Bryce called on President Roosevelt who said that Mr. Bryce's mission which was to maintain cordial Anglo-American relations was bound to be successful because the aims of both countries were akin.

The *Times* states that the confirmation of Prince Ranjitsinghji's succession as Jam of Nawanagar has aroused the liveliest interest among legions of Englishmen whose admiration and affection for Ranjitsinghji have been won on the cricket field.

Reuter's correspondent at Teheran telegraphs that the Governor of Khorasan has been recalled. He has been accused of connivance in extensive sales of Persian children to Turkomans at Ashkabad by ryots who require money to pay local exactions.

Mr. Otto Goldschmidt, the husband of Jenny Lind, is dead.

General Sir Robert Bollo, Colonel of the Black Watch, is dead.

Allahabad, Feb. 26.

The Amir during his visit to India has made enquiries as to the practicability of manufacturing cordite at Cabul. It is not likely, however, that the scientific processes required for making smokeless powder could be successfully carried out in Afghanistan.

Calcutta, Feb. 25.

A strong dislike is shown by both the Dutch and progressive parties to Lord Selborne's selections for the Upper House. This has caused a hitch in the formation of General Botha's Ministry.

London, Feb. 25.

The sudden successive deaths of the Turkish admirals Hairi and Sami Pashas is provoking much comment.

EDITORIAL NOTES.

Continuing the subject of the Men's Convention at Omaha, we print the following:

A MEN'S MISSIONARY CONVENTION

Omaha, February 19-21, 1907.

Long before any arrangements were made for a Convention of the Presbyterian Brotherhood, it had been planned to hold a gathering of Presbyterian men at Indianapolis, in the interest of the Forward Movement for Foreign Missions. When, however, the General Assembly's Committee expressed a wish to hold at Indianapolis the Convention which met there in December, the arrangements which were already under way were gladly set aside for the time being. It was not, however, given up. And inasmuch as the proposal to hold such a deliberative assembly of the men of the Presbyterian Church, to consider the question of the evangelization of the heathen world, had been endorsed by the Synods throughout the Central West, it has been thought best to carry out the proposal on the lines originally laid down, excepting only that the place of meeting will be changed to Omaha, Nebraska. The time is February 19th-21st. While this Convention is to be under the auspices of the Central District, it is to be inter-Synodical in character, one hundred sittings being reserved for representatives from the Eastern and Western Districts. Mr. William Jennings Bryan "is among the prophets" who are to speak. Circulars giving full details can be had from Rev. Charles E. Bradt, Ph.D., Secretary of the Central District, 615 Le Moyne Block, Chicago, Ill.

Hail to the Brotherhood

We welcome the Presbyterian Brotherhood with peculiar interest, because the Forward Movement for Foreign Missions has the unique distinction of being its forerunner. What agency of our own Church, other than this Movement, has given itself to the service of summoning our men to their place of leadership in bringing in the Kingdom of our Lord? The Forward Movement has been a men's movement from the first. The Committee in charge of the Movement has consisted wholly of men of affairs and of large affairs. For more than four years past, and all over the country, our main method has been the holding of conferences with men, around the supper table or in private parlours. All the while and everywhere, the call has been to the men, to come to their own. The layman has been urged to remain no longer the *lame man*—laid by the Beautiful Gate of God's house, waiting for the moving of the waters. And at last this same layman is listening to the call to "arise." He is moving. Now whither? What is

the business of this Brotherhood to be? Nothing less, we venture to suggest, than that of the divine Leader Himself, our Lord Jesus Christ, who said, "I must be about my Father's business." And what is that? "The Son of Man is come to seek and to save that which was lost." And that includes every man in every land. Plainly, then, the Brotherhood will have much to do with Missions, both Home and Foreign. For our part, we believe the aim should be to utilize, but not monopolize this force that has been long latent and is now being set free. We believe the object of the Brotherhood should be very inclusive, but very specific, putting first things first. It might be stated thus: *To organize the men of our congregations, for the purpose of winning men to Christ and of working for the Christianizing of the world*, employing as means to this end prayer and the study of the Word of God, with personal work, consecrated money, and the application of the Gospel to business, social and civic conditions.

Acting as a Unit

The lining up of the men on such a broad basis to take the lead along all lines of church work should preclude all possibility of any separate organization of our men for missions. None is needed. There has been in the past too much of division into sections, on lines of male and female, as well as of age. What is needed is for the church to act as a unit in the great work for which primarily it exists. Whatever will tend to develop the sense of solidarity on the part of the entire church organization, will undoubtedly go far toward furthering the missionary enterprise. The tide is setting in so strongly now in the direction of united action on the part of the church, that there is good ground for hoping that it will not be long before a permanent Missionary Committee will be constituted in every congregation, charged with the educational as well as the financial responsibility of the missionary enterprise; in this our men should undoubtedly take the leading part. It is well that at last they are coming to their own.

Dr. John Hall once said: "Let our offerings be according to our incomes, lest the Lord should be displeased and make our incomes according to our offerings."

We must not hope to be mowers,
And to gather ripe golden ears,
Unless we have first been sowers,
And watered the furrows with tears.
Is it not just as we take it—
This mystical world of ours?
Life's field will yield—as we make it—
A harvest of thorns or of flowers.

—Alice Carey.

THE SECOND REVIVAL ASSEMBLY IN THE KHAASSIA HILLS.

Christian friends in India and in Wales will be delighted to hear that God has graciously answered their prayers, by gloriously manifesting His power at the Annual Assembly of the Christians of Khassia and India Hills.

The assembly was held this year in Shangpoong, a large village in the Jaintia Hills, bordering on the North Cachar Hills, a distance of nearly fifty miles from Shillong. The gathering was not so large this time as it was at Mairang last year. The people of Shangpoong have suffered greatly owing to the scarcity of rice which prevailed last year all over Eastern Bengal and Assam, and in addition to that a plague of rats infested the whole neighbourhood just as the lost crop was about to be reaped and destroyed the whole of the rice, so the people have suffered greatly. In some parts of the District the people are actually starving and they have no hope of securing seed for the next crop unless Government steps in to help them.

Owing to this scarcity, the Shangpoong Christians had to write to tell the Churches in the other parts of the Hills, that they could only be responsible for the entertainment of the delegates, but that they would provide sleeping accommodation, cooking utensils and fuel for others who wished to come at their own expense.

Some hundreds of delegates attended and many others joined them. On the Sunday the congregation must have numbered at least 3000 persons, several of these were from the surrounding heathen villages.

The people came together on Thursday the 7th February and that night a prayer meeting was held in the chapel—a commodious building that will seat comfortably some three or four hundred people but double over the number was packed in that night, and at all the services in the chapel the place was crowded and all the doors and windows and the verandahs literally packed. On Sunday the Services were held in the open air.

The first word I heard when entering the Prayer meeting on Thursday evening was uttered in an unknown tongue. An ordinary Christian from one of the villages who has been greatly blessed during the Revival and is known to be an earnest, faithful follower of the Saviour has evidently received this gift. He speaks in a kind of semi-unconscious state, but only for a few seconds at a time, then turns to an earnest prayer in his own language. As far as I know there was no interpreter and the effect of the unknown tongue on the congregation was one of surprise more than anything else; I heard him speak in this tongue some three or four times, but it was no burden in any way to the congregation as it only lasted less than one minute each time. At a presbytery meeting held recently in the same district one of the evangelists uttered a long prayer

in an unknown tongue and this seemed to cause a hardness among the people. This gift has not been at all common in this Revival; I have only heard of two or three different persons who have been this gifted.

One feature which I never saw before was very manifest at Shangpoong. Persons who were under the particular influence of the Spirit made a kind of hissing sound for some time before speaking or praying. The sound was as powerful that it was more like a steamer or Railway engine letting out steam than a human being breathing. No person could naturally make such a hissing sound, and accompanying this or bellowing it came a hard noisy breathing—heavy, laborious puffing and blowing, perhaps we should call it. This would continue for five or ten minutes, then the person would utter a most heart-rending cry of prayer or of warning, and then continue in earnest prayer or exhortation. What connection can there be between the Spirit and the breathing it is hard to say, but the Bible throughout likens the Spirit to the wind and indeed the word "Spirit" in many languages in the same or akin to the word for breath or wind.

On Saturday afternoon the Assembly welcomed several missionaries who had returned from furlough and others who had come to India for the first time, and also took leave of others who are leaving India. The Service had become a very monotonous one and to an outsider it appeared as if too much time were spent on these side-incidents belonging to the work of God; but the first missionary in replying dwelt at length on the Revival in Wales and related some of the scenes that he had witnessed. This seemed to move the congregation and presently a hissing sound was heard and very loud breathing which proceeded from a youth in the middle of the chapel, and after some time he stood up and spoke loudly and begged of the congregation to sing a particular hymn. Immediately the whole place was alive and the enthusiasm was unbounded and it was felt by most of the persons present that the Holy Spirit Himself had taken complete possession of the Service.

The Saturday night Prayer meeting which commenced about 9 o'clock was perhaps the most enjoyable meeting of all, every prayer carried us right to the Throne of Grace—every address seemed to be uttered by the Holy Spirit Himself—every hymn had the true ring of praise in it. What a difference there is when the Holy Spirit has charge of a Service. There is no mistaking His presence when He is allowed to lead. This Prayer meeting lasted until after 12 o'clock, but very early next morning the chapel was again crowded with an earnest crowd of worshippers. One could not help comparing the present assembly with that of last year. The first assembly after the commencement of the Revival was like a mighty flood sweeping every thing before it. There was very little preaching at that assembly



for men could not contain themselves so as to sit quietly to listen, but this year the current had made for itself a deep channel—the rush of water was not less than last year but it was confined to the channels which had been deepening throughout the year. The preaching of the Word this year was quietly listened to and the feeling at times during the preaching was intense and the fervency of the prayers was indescribable.

This year again an Ordination service was held when four men were set apart for the full service of the Sanctuary. Eloquent addresses were given and such earnest prayers were offered on behalf of the four ordained men, that we cannot help wondering what mighty work they will accomplish in answer to such prayers.

The Report of the past year was read at the assembly and it was shown that nearly 3000 souls were added to the church the exact figure being 2771. This is lower than the previous year which amounted to nearly 5100, but it is much higher than any year previous to the Revival. Whole villages were swept into the Kingdom last year and some of the older church, where the Revival commenced, are now reaping steady fruit, new members being received almost every week. Yet there is much work to be done. The number of Christians in the Hills is only about 28,000 but the population is over 250,000, thus only about one in nine have professed to follow Christ. But as one missionary said at the assembly the name of Jesus is now feared and respected by the heathen and if the Christians will obey the Spirit the whole population will soon be drawn to the Saviour.

The Revival in the Khassia Hills commenced in March 1905, so it is just completing its second year and some of the churches that were moved at the very beginning are still full of fire.

What is the result of the two years work?

I. *The Christians are living on a far higher level than they ever lived before.* I heard missionaries saying that they would give anything to have the experience of some of the Khassies. One young girl who is noted for her devotion to Christ was telling her Missionary recently, that one night when praying she felt herself so loathsome that she imagined there was a horrible stench of sin all around her and she had to run out of the room in the middle of the night as she felt that the terrible smell was stifling her. This girl though only very young has a wonderful knowledge of the Word of God and spends a great deal of her time in communion with God.

II. *The heathen have been impressed with the truth of Christianity.* Between 7000 and 8000 have been brought to the Saviour within the two years, and the Christians realize their responsibility towards the heathen as they never realized it before.

III. *The burden of souls of India and other countries has*

been taught God's people and weighs heavily on their hearts. It is a pleasure to hear them pleading and interceding for people of the plains, for the Chinese, Japanese, Africans, Australians &c. &c.

IV. *The Revival Thanksoffering Fund of Rs 10,000 has already been subscribed and much more is expected before the Fund is closed.* This sum was collected at a time of great scarcity, bordering almost on famine, in many parts of the Hills.

Are not these statements a sufficient proof that God has been manifesting His mighty wonderful works in a corner of India. But why should He have selected such an insignificant race to manifest His power? Is it not that He should have all the Glory? Has He not been giving all India an object lesson? Does He not clearly show us that He is ready to do a still more mighty work in other parts of India? The day of the Holy Spirit's visitation has come, may we have grace to recognize it and to see the Holy Spirit of the King of Kings marching victoriously throughout the length and breadth of this great empire.

Sylhet Feb. 1907.

J. Pengwern.

"EVERYWHERE PREACHING THE WORD"

A most marked characteristic of the new-born child of God is the instinctive desire to tell others of the love of Christ in his soul. In this particular the Korean Christian converts seem to have received special grace. The believers go everywhere preaching and teaching Christ. Of the fifteen thousand believers in Korea comparatively few have been brought to Christ through the direct instrumentality of the foreign missionary. The native Christians themselves have witnessed in their daily lives and conversation, dropping the seeds in love and often watering them with their tears. Merchants take with them on their journeyings Bibles, or portions thereof, and religious tracts, and scatter them with their merchandise. At noon when they take their meals, or at night in the inns with friends or strangers, they talk about the Bible and their own conversion, telling to all the love of Christ in their soul. Men become interested and seek the truth, a group of believers is formed, and a church or churches is the result.

From the prefecture of Ul Yul, in northwestern Whang Hai Province, a man came to the capital to purchase an office, but failing in his effort to do so, meeting with Christians and the Gospel, he returned with two horse-loads of Christian books, and started upon a new line of endeavor. Two years later I visited that prefecture and had the supreme delight of worshipping with more than three hundred who had gathered together to hear the Word. The whole prefecture had felt the gracious influence of these Christians, who go

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It is most inspiring to see the simple-minded faith and humble devotion of these native Christians. Space prevents us from speaking at length of their devotion as evidenced in their worship. It is no uncommon sight to see men and women walking ten and twelve miles to a Lord's service. I have seen Christians on a rainy Sabbath, when the rain would be pouring down and the water running in the streets, take off their shoes and socks, and covering their delicate horse-hair hat with an oil-paper cover and their shoulders with an oil-paper cape, wade through the streets on their way to the house of God. Men tithing their scanty means, and women taking off their jewelry and contributing it to help the poor and extend the Gospel; men, like Paul, preaching the Gospel and working at their trade to support themselves and families; women selling needles and trinkets in order to get into families otherwise barred to the preaching of the Gospel, and the general Christian conversation; at home, on the street, in business and everywhere at all times, evidence the devotion and religious activity of these young Christians of the once "Hermit Nation." In 1893 three missionaries stood on the heights of the walled city of Pyeng Yang—a city of seventy thousand without a Christian within her walls—and blew the Gospel trumpet, calling for repentance and faith unto holiness. Now eight years have scarcely passed, and a message from Pyeng Yang comes over the sea to the church at home, "A thousand at a mid-week prayer-meeting on a rainy night!" Truly, "the Lord hath done it." It is marvelous—yes, but marvelous only to those who know not the power of the Almighty.

"THE LORD IS MY SHEPHERD."

REV. MARK GUY PEARES.

When I was a little lad I used to go to the homes of some of our country people. They were great old cottages, with big fireplaces and mantels. Upon the mantel-piece could be seen an ornament. This ornament was a young gentleman with golden hair, tied up with blue ribbons, with a flower-covered waistcoat and silk breeches and stockings. He leaned up against a green tree that had a brown trunk, and three white sheep stood nearby. At the bottom was the title, "The Shepherd," and I said to myself,

"What a funny shepherd"

The first great mistake about that shepherd is his dress, and his conduct. Most of us are apt to make an ornament of Christ, the great Shepherd, and to hold Him up only for Sunday use. He is a Man of life, a Man who can go after lost sheep. Make Him real, make Him real, dear friends.

The next mistake was the three white sheep. I knew that sheep were dirty, greasy things, that had no poetry in them. We think that the blessed Lord Jesus has come into this world to save sinners, but some think He has come to save beautiful sinners, sinners

that come to church. I often hear folks talk about the Lord's dear people. Did you ever see them? I have, just once, and never want to see them again. Where are they? On a church window, with their hands clasped, faces upturned and sweet smiles on their faces, and dressed beautifully. They have no flesh or blood in them. I saw through them! Christ is a Saviour of real men and women, and came to save sinners.

* * *

Have you ever thought that our Lord never called Himself by any other calling except that of *shepherd*? Others called Him a *carpenter*. He told His disciples that He would make them *fishers* of men. Of Himself He said, "I am the good *Shepherd*."

What is it about shepherding that made it so dear to the heart of the Lord Jesus? First, *possession*—"I know my own, and my own know me" ownership. A carpenter makes a table or chair, and sells it. The shepherd owns and keeps his sheep. Then comes *ministry*. The nearest to a mother amongst men is the shepherd. The shepherd is all tenderness and ministry. Christ could hardly be called "Mother," so He called Himself "Shepherd." He mothers the lambs. Third, *presence*. A carpenter made this desk, and the desk can do without him. But the sheep are no good unless the shepherd can get at them, and the shepherd is no good unless he can get at the sheep. I have often been wandering over the Scotch hills away from the haunts of men, but I always found one man there—the shepherd. So we ought always to have our Shepherd with us. Some say He is up in heaven. He is no good to me if I cannot always have Him near. Bring Him down.

* * *

Some years ago in Scotland far away amongst the hills on one Sunday I was going towards the Presbyterian church, and there were shepherds gathered outside the church, shepherds with blankets tied about them. Up came the minister and said to me:

"You preach to my people today."

I said, "With all my heart."

Taking up the Bible I asked, "What shall I preach about?"

"Well," said he, "don't preach about sheep, because these fellows know all about them, and if you make a mistake they will catch you."

I said, "Bless the Lord, I am not afraid of making mistakes! The man who never made a mistake never made anything. Don't you think if the Lord Jesus Christ were here He would talk about sheep?"

I went in and told them just what the minister had said. I then took up the 23d Psalm.

When I had finished my sermon one of these shepherds came to me and said, "I would like to tell you a story."

"I would love to hear it," I said.

"Well, it was about a little shepherd lad. One day the minister climbed up among the hills, and finally



reached the lad and sat down by his side. He said to the boy, 'Do you ken the 2rd Psalm?' He said he knew it quite well. 'Well,' he said, 'there are just five words in it, "The Lord is my Shepherd," one word for the thumb and four fingers of your hand. There is one of those words which, if you can say it, you can say all—that word is *my*. I want you to put your finger on this one so [the first finger of the right hand upon the third finger of the left hand] The ladies will notice that it is the ring finger. Now put both on your heart and say, "The Lord is my Shepherd." The little lad did so, and the minister prayed with him and went his way. A few days after the minister climbed the hills again and knocked at the door of the little hut where the lad had lived and inquired for him, but he was dead. The woman drew back the sheet, and there were his fingers rigid in death, so that they could not be separated, the first finger of his right hand upon the 'my' finger of his left hand, and both hands were over his heart."

"My" is beauty; it is strength! Thank God for a Saviour who is mine, who understands me, who corresponds to me. "The Lord is my Shepherd."

THE SECOND COMING OF CHRIST.

A condensed outline by

REV CHAS. INGLIS.

Perhaps one of the most important truths in the Word of God is the Second Coming of our Lord Jesus Christ—so much so, that there are at least 480 references to it in the New Testament Scriptures.

When the Coming of Lord Jesus Christ is spoken of in Daniel, it is in its political aspect; when it is referred to in the Epistles, it is in the moral aspect; and when referred to in Revelation, it is in its ecclesiastical aspect.

This truth was the hope of the Old Testament saints. Enoch prophesied it—"Behold, the Lord cometh with ten thousand of His saints" (Jude 14). Abraham contemplated it. He "looked for a city whose builder and maker is God" (Heb. 11:10). Job was certain of it. He declared that his Redeemer "shall stand at the latter day upon the earth" (Job 19:25). David delighted in it, for in Psalm 17 (R. V.) he says, "I shall be satisfied when I awake in Thy likeness."

Some Christians evidently see no difference between death and the Coming of the Lord, but it always seemed to me that the contrast between the death of a Christian and the Coming of the Lord is very striking, especially from the following facts: Death is the penalty for sin; the Coming of the Lord is the deliverance from sin. Death is painful; the Coming of the Lord will be delightful. Death is looking down and weeping; at the Coming of the Lord there will be looking up and rejoicing. Death conveys the thought of separation; the Coming of the Lord is a glorious reunion. Death is our greatest enemy; the Coming of the Lord from heaven is the return of our dearest friend. In death, I go to be "with Him;" but when He comes, it will be to gather us home to Himself.

What will transpire at His Coming?

1. Resurrection. "The dead in Christ shall rise first" (1 Thess. 4:16).
2. Translation. "We shall be caught up to meet Him in the air" (1 Thess. 4:17).
3. Transformation. He shall "change these bodies of humiliation,"—not "vile" bodies, as we have it in the Authorized version, for nothing that God ever created was vile (Phil. 3:21).
4. Coronation. "A crown laid up for all those who love His appearing" (2 Tim. 4:8).
5. Satisfaction. "I shall be satisfied, when I awake, with Thy likeness" (Psa. 17:15).

What life should I live in view of His Coming?

1. It should be a life of *watchfulness*. The Master said, "What I say unto you, I say unto all, watch" (Mark 13:37).
2. It should be a life of *holiness*, for in writing to the saints at Thessalonica, Paul exhorts them to be unblamable in holiness at the Coming of our Lord Jesus Christ with all His saints (1 Thess. 3:13).
3. It should be a life of *patience*. If I am expecting my Lord to come, I shall be constantly reminded of the words, "Be ye also patient, establish your hearts, for the coming of the Lord draweth nigh" (Jas. 5:8).
4. It will be a life of *work*. The Master's command was, "Occupy till I come" (Luke 19:13).

TREE PLANTING.

Out in Kansas, where the government has set aside 60,000 acres as a tree reserve, the work of the tree-planter is beginning to yield definite returns. The forestry station at Dodge City gives away trees at the rate of 500,000 a year and since the establishment of the station there has been a remarkable change in climate conditions. There are fewer blizzards on the one hand, and there is much less suffering on the other from the hot winds that formerly did tremendous havoc to the crops. The saving in cattle and in crops alone, without regard to the other phases of the work, has more than justified the experiment.

A party of twenty-five delegates from the Women Worker's League of Britain and Ireland have come to New York for the purpose of studying labour conditions in this country so far as they concern women. The Countess of Warwick, who is deeply interested in women in the industrial world in England, was instrumental in sending the delegates to America.

THE INDIAN STANDARD.

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